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SOCIAL PROGRESS

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Christianity and the Future of Democracy
John McDowell

World Fellowship or Chaos
R. Worth Frank

Concerning Insight
John A. Mackay

DECEMBER
1936

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SOCIAL PROGRESS

The Contents for

December, 1936

	Page
Preface, *The Editor*	1
United, *Grace Noll Crowell*	3
Christianity and the Future of Democracy, *John McDowell*	4
The Real Christmas Message—How to Spread It, *Florence B. Boeckel*	11
World Fellowship or Chaos, *R. Worth Frank*	14
The Mission of the Church and Minister to Society, *John E. Tuttle*	20
Concerning Insight, *John A. Mackay*	24
Current Films	31
Reference Materials	32

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SOCIAL PROGRESS

Preface

AS WE come to the end of another year, a new hand takes the editorial pen of "Social Progress." Most graciously in the November issue, the retiring editor, Dr. Joseph A. Stevenson, has welcomed his successor. With equal sincerity, may we wish for Dr. Stevenson in his California home happy years of strength and health during which he may continue his distinguished services for church and country. No voice has been more gladly heard, no spirit has more courageously striven, for the things that make for peace and righteousness. Free from the burdens of an administrative post, Dr. Stevenson has no thought of rest but only of activity for the Kingdom. The churches will gladly receive this ambassador at large of good will.

Announcement was made in the November issue of the reorganization of the work of the church in the field of social education and action that brings together the unit of Social and Industrial Relations of the Board of National Missions and the Department of Social Education of the Board of Christian Education. This reorganized Department of Social Education and Action of the Board of Christian Education exists, as do the other departments of the Board, to serve the churches, their pastors, and workers. The first official word, therefore, that the new Department would send to the churches is a pledge of continued service, together with an invitation to pastors and laymen to send in freely their criticisms and suggestions that our work may be strengthened and enlarged. Together we can do this task under God and the guidance of His spirit. Separated from Him or from one another, we are helpless.

The field of social education is one that can be so readily occupied by passion, prejudice, and propaganda that frequently activities within the field are neither educational nor social. Any political campaign is a good illustration of what social education

is not. As to what social education is, we may include all the processes by which human beings learn to think and act as brethren to mankind in the midst of a world that remains, twenty centuries after Christ, unbrotherly and unkind.

What part can the church play in the process of social education? A great part, from whatsoever angle the task may be considered. For only from the churches of Jesus Christ can we reasonably expect that light and power which will translate every social problem in terms of persons and will inspire every social person to act with courage and skill. It may be that the supreme contribution that the church can make in this field is to encourage an attitude of mind and heart that will be vitally and unfailingly Christian. We must seek the truth, the whole truth, nothing but truth. We must speak that truth fearlessly but in the terms of love. We must allow others the same freedom of search and expression that we claim for ourselves. The influence of Christian individuals and Christian groups, exerted on the side of truth and love and tolerance, will constitute a major contribution to the technique of a democracy that is painfully and clumsily trying to work out age-old problems that no other civilization has ever squarely faced. This much at least we can do; how much more?

Scattered all over America are men and women who accept the leadership of Jesus Christ in the most difficult social contacts and situations. His exaltation of human personality, His dream of the Kingdom of God, His emphasis on the method of love—they, too, would share. On the pages of "Social Progress," we hope to record their story of struggle and loss and gain. On this first page, let us record our own pledge of service and claim our place as servant and as friend to all workers in this strife-torn field.—C. J. T.

UNITED

The little churches of the earth
Are lighted well to-night;
The great cathedrals shed their streams
Of vari-colored light,
To honor Him who came to earth
And walked it, clean and white.

The little homes around the world
Are hung with spruce and pine,
Upon a million casement sills
The lighted candles shine,
In memory of One whose life
Gives light to yours and mine.

And in your heart, and in my heart
Oh, friend, there is the same
Warm, steadfast fire He lit for us
The starry night He came:
We are one people, with one God,
And on our tongues, one name.

—Grace Noll Crowell

Reprinted from "The Elementary Magazine," December 1932.

Christianity and the Future of Democracy

By John McDowell*

THAT this is a critical time in the life of the nation and the world cannot be doubted or denied, and it must not be ignored or evaded. Much depends upon how we bear ourselves and what road we take to reach the goal of our desires. The next few years will be of supreme importance in the spiritual, social, economic and political life of mankind. A wrong turning now may prove disastrous and irrevocable. Never was there such need of clear and clean thinking in the light of Christian truth and Christian ideals as there is today when anarchy is running wild and running red over much of the earth. It is obvious that apart from Christ there is no hope at all that the dreams of a better world can ever be realized. What is needed most at the present time is an accurate and clear understanding of the integrating and disintegrating forces in human society. A problem is always half solved when it is understood and therefore our first business is to understand the problems facing us in this challenging hour. The following facts are becoming clearer every day in the present situation:

FIRST, that we Americans have a common and undivided heritage of ancestral ideals which are the fruits of those underlying convictions, hopes and purposes which created in our forefathers a love of liberty strong enough to harmonize different ways of conceiving it, a reverence for the rights of humanity deep enough to reconcile different ways of defending it, a faith in God high enough to make room at least for all modes of expressing it. These essential qualities of the character of the founders of this nation created a body of men and women able to understand one another and to work out through years of tribulation and triumph our inherited ideals, which have been and are today the true riches and strength of our American democracy. Among the ideals which we have inherited are:

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1. *The ideal of American manhood.* The men who made this country and led it from the beginning were men of intelligence as well as independence, men of dignity as well as daring, men of sobriety as well as of self-confidence; they were clear-eyed, level-headed, straight-forward, self-respecting gentlemen who acted on the principle that

"The rank is but the guinea's stamp,
A man's a man for a' that."

2. *The ideal of American glory and world power.* This ideal is embodied in those noble words of the farewell address in which the greatest American said: "It will be worthy of a free, enlightened and at no distant period a great nation to give to mankind the magnanimous and too novel example of a people always guided by an exalted sense of justice and benevolence." Here is our inherited ancestral ideal of national glory and expansion—no military conquest but world-wide influence; not colonies in both hemispheres but friends, admirers and imitators around the globe; not a flag planted in whatever place the hand of power chooses to plant it, but a flag that, wherever it floats, is the symbol of freedom and equal rights for all.

3. *The ideal of government which we call Democracy.* The men who met in Independence Hall in 1776 had a very distinct conviction in their minds and they had the capacity to express it in clear language. They believed that "government derives its just powers from the consent of the governed." They believed that "men are born equal, not in personal gifts but in their rights to life, liberty and the pursuit of happiness." They believed that "taxation without representation" is not government but tyranny, that the exaltation of the military over the civil power is tyranny. They believed that men unequal in their endowments shall be equal in the rights to develop them, that every talent shall have equal chance to earn another talent. They insisted that government in America must stand for a free field and no favor, and must be responsive to the interest of all. All these things they believed, and to maintain them they pledged their life, their property and their sacred honor. The founders of this nation trusted this ideal of government well enough to follow it, believing that it would bring them strength, honor, prosperity, and liberty. And so it did.

SECOND, this inherited American ideal of government is our most priceless national possession and our unique contribution to the civilization of the world. This ideal of government is now beset by very persistent doubts at home and abroad. It is being challenged today as at no other time in the history of our country. We cannot evade this challenge and we must not ignore it. We must face it frankly and answer it fearlessly. The right to democracy in terms of self-determination is being challenged today in various ways. Bolshevism regards the individual as existing only for the purposes of the community; socialism persists in classifying humanity in groups; social science is obliged for its own purposes to deal with the average man of whom we can only say that he does not exist as a reality but only as a mathematical symbol; and industrial organization still aims at conformity to type rather than individual initiative. "I venture," says Dr. Harry Emerson Fosdick, "that the most important single task on earth, including in its scope all others, is to make democracy successful, not to make the world safe for it but in some vast experimental station like this continent to make democracy so successful in what it does for all people that mankind seeing its results will turn to it as the lodestar of their hope."

At a time when so few nations are left to represent democracy, our most urgent task is to reestablish it in the conscious and intelligent devotion of the American people and thus help to assure its future. For the moment chaos seems to have snatched from mankind many of its recent gains, especially in the field of freedom. Democracy, which seemed so triumphant in 1920, has disappeared except in a few favorite lands. Communist, fascist and socialist dictatorships have created tyrannies not only over the body, but over the mind, which is the final evidence and test of tyranny. Upon what, then, does the future of democracy rest?

THIRD, let us admit at once the importance of right social organization. Let us also admit the importance of adequate resources. But in doing so we must not blind our eyes to the verdict of history and experience, which is that society is at the bottom the overlapping of human relations and that while external forms of organization and material resources are important, they do not go to the root of the problem of democracy. The fallacy of modern political, social and economic isms is not their radicalism but their

externalism. However perfect the external machinery we set up may be, it will be useless unless we apply to it the right motive power. No change in the structure of human society will prevent self-interest from being the strongest motive for action. The overlooking of this fact is the common mistake made by the advocates of collectivism. That external machinery and material resources will in themselves save democracy is one of the most persistent delusions cherished by man in all ages in every department of life—in religions, in morals, in government, in education and in national and international relationships. The desire and effort to assure the future of democracy by external organizations and material resources is popular today because it seems the easiest way and because it saves raising bothersome questions concerning individual intelligence and character. The social life of man, of course, can express itself only through organization. But it is idle to think that organization in itself can work without the development of appropriate habits, opinions and standards in the mass of individuals. Democracy must be more than a piece of social mechanism if it is to survive and its future is to be assured.

FOURTH, that the future of democracy depends primarily on leadership. There is no magic in democracy that does away with the need of leadership. If democracy is to survive, it must create and control its own leadership. It cannot afford to neglect either half of this responsibility. If a democracy thinks only of the creation of strong leadership, forgetting its control, it may end as the vassal of the dictator; if a democracy thinks only of the control of leadership, forgetting to encourage its creation, it may end the victim of mediocre leaders who are more interested in holding a job than in doing a job. The hope of democracy lies in our selecting leaders who are superior to the rank and file of us. This cuts to the heart of the problem of leadership and to the future of democracy. Just what should we look for in our leaders? Should we look for leaders who will lead us, or for leaders who will follow us? Should we look for leaders who will always think like us or for leaders who might in a pinch think for us? Should we elect men to office because they promise to vote for some pet measure of the moment, or because we can trust their mental capacity and their moral courage to guide them aright on measures in general once all the facts are before us? Shall we give our

loyalty to leaders who will clarify our needs, or to leaders who will cater to our desires? Is it either wise or safe to try to run a democracy on the theory that the patient should dictate the physician's prescription? The answer to these questions will determine the future of democracy in America.

The most difficult lesson American democracy has to learn is how to tolerate leaders who are great enough to differ from their constituency when necessary. Until we learn this lesson we cannot hope for consistently great leadership in public affairs for no man of authentic integrity, of mind and character will purchase political power at the price of adjourning his own intelligence and becoming an errand boy even for the nation. Those leaders who most quickly carry out the orders of a postcard bombardment from the folk back home are not only worthless in a democracy but are a menace to it. Without real leadership democracy would show no more capacity for progress than animal groups.

FIFTH, that apart from leaders of character and intelligence the future of democracy in America cannot be assured, and for such leaders the nation has a right to look:

1. *To its homes.* The home is the fundamental institution of our American democracy. It represents the most precious interests and the most permanent joys of our life. Its purity and prosperity are the strength and glory of the nation. No nation can long endure whose homes have become corrupt or degraded. In the welfare of the home is found the test of government, the value of education, the source of leadership, and the pledge of progress. If the State fails to protect the home, then the day of judgment is surely near at hand. It is obvious that if we want democracy to abide in America we must have homes that believe in democracy and fathers and mothers who know the fundamental principles of democracy and who are able and willing to instruct their children in these principles. Apart from such homes and such fathers and mothers the leadership upon which the future of America depends cannot be assured.

2. *To its schools.* Democracy is founded upon conscience but it must be guided by intelligence. The schools are the hope of democracy in America. They are the one social organ by which our heterogeneous population can be assimilated. The schools are destined to produce the future American, a composite of strange

and varied human elements but largely dominated by Anglo-Saxon convictions. It is evident that the aristocracy of mind is the only successful enemy of the aristocracy of position in human society. The few can control so long as the many are in ignorance of their powers and their rights. Men who have opportunity to carry up from the lowest ranks of life a sense of the humiliations of abject poverty, not only hot with the fire of angry passion but clear with the rational insight of what society may be, can never be kept in subjection. The school is the aid to efficiency but it is also the foe of tyrants. He who would keep men bound in body and in mind must shut out the right of knowledge. To produce the leaders democracy needs, our schools must provide for the increase, the enrichment and the moral integration of the life and personality of the individual. It is the business of the schools to train the total human being for effective participation in the life and work of a democracy.

A valid education for democracy must therefore be an education of character as well as an education of intellect, it must help men to safeguard and to sustain that rich physical vitality which gives tone and tang to life; it must be an education that will free men from fear, at least the irrational sort, and develop in them the priceless virtue of courage. Education for democracy must stimulate and discipline in man a sympathy that shall be at once sensitive and sensible. It must give men a realistic sense of justice which will enable them to live soberly, righteously and Godly in this present world. In a democracy the people are the masters and they must be taught how to solve their own problems if the great experiment of free self-government and free society is not to fail. Education for democracy cannot stop with the giving of mere information. Education for democracy must have a social aim. It will not divorce academic abstract judgments of value from judgments of fact. On the contrary, it will point out and seek to inculcate social values and ideals as soon as sufficient knowledge of facts has been attained on which to base social standards and ideals. The final result of the education we need to assure the future of democracy is not a selfish scholar or a scornful critic of the universe but an intelligent and faithful citizen who is determined to put all his powers at the service of his country and mankind. The watch-words of our schools, therefore, should be

self-development, social responsibility and social service—social service first of the family and the community, then the service of the State and the nation, and finally the service of humanity at large.

3. *To its churches.* It is now conceded that religion is the most efficient of all factors in human history because it furnishes at once essential ideals, inspires great motives, creates great men and controls social conditions. It is now apparent that the world, so far as we can now see, will never have a democracy worth having upon any other terms than those of Jesus. The future of democracy cannot be based merely on social, political and economic platforms. The doctrine of Jesus is that a triumphant democracy must be an ethical democracy. From this final judgment of the Son of Man there is no appeal. The Church is the agent called to teach, proclaim and propagate the ideals of Jesus. To the Church, therefore, the nation has a right to look for leaders who believe in and are ready to apply these ideals to all human relations and in all human activities. To it has been committed the duty of creating the spirit and propagating the ideals which will assure the future of democracy. This is the most vital and valuable work possible. It is deeper than politics for it deals with the men who make and administer and obey the laws; it is more fundamental than economics for it touches the sources and ends of wealth, the men who create and distribute and who accumulate and apply it. Never did larger responsibilities fall upon the churches of America than today. They hold in their keeping the future of our government in terms of democracy. If they are to be the moral guide the nation needs now, they must realize that their strength does not lie in political policies, economic programs, ceremonial pomp or material resources but in the truth they teach, the life they communicate and the character they form. Never was a greater opportunity afforded the churches than today to give the richness of their experience, the sacredness of their traditions, the full flavor of their religious life to strengthen, sweeten, inspire and direct democracy in America. Let the Church fill the heart of America with the Spirit of Christ and the mind of America with the teachings of Christ and the future of democracy in America will be assured.

The Real Christmas Message— How to Spread It

By Florence Brewer Boeckel*

BENEATH the world's superficial chaos, there is today, everywhere one turns, evidence of a growing faith in spiritual power, in the power of the idea to mold material conditions. This is, after all, the essence of the Christmas message which concretely stated is peace, the triumph of spiritual force over physical violence. A true celebration of Christmas must somehow further this message. Not all of us are able to do so in our own words, but we can distribute a little more widely things that others are saying which will further it.

Among the many books that might be recommended from this point of view are various ones dealing with the philosophy and practice of democracy, for the philosophy of democracy rests on the conception of freedom of individual conscience, that is on the spiritual power of the individual man.

"The Essentials of Democracy," by Alexander Dunlop Lindsay, (Univ. of Penna. Press, Philadelphia, 1933, $1) is a small volume which clearly relates democracy and world peace. "The Man With a Country," by Frederick Palmer (Bobbs-Merrill, Indianapolis, 1935, $2.50), is a call to the individual to play his full part in democratic government. "Liberty Today," by C. E. M. Joad (Dutton, N. Y., 1935, $1.50), presents many truths among the most important this, that the solution of the problems today depends upon the renunciation of violence. "Challenge to Democracy," by C. Delisle Burns (Norton, N. Y., 1935, $2.50), is a plea for all men and all governments to realize that they have a common cause and to work together for it. "Mainland," by Gilbert Seldes (Scribners, N. Y., 1936, $3), is a stimulating appeal to Americans to finish the job they undertook of setting up a democracy in this country.

In the religious field, there have been many recent books dealing

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with world problems and the spiritual approach to their solution. "Ethical Issues Confronting World Christians," by Daniel Johnson Fleming (International Missionary Council, 156-5th Ave., N. Y., 1935, $2), emphasizes a point of special importance. The identity of means and ends, and the obligation particularly from the Christian viewpoint to see that they are consistent, is a fact which bears very directly on the problem of peace—for peace is not an end but a method. "Realistic Pacifism," by Leyton Richards (Willett Clark, N. Y., 1935, $2), directs spiritual force toward the accomplishment of immediate practical steps toward the desired ultimate goal. It concludes with a plea for faith on the part of those working for a better world, since despair "leaves God out of account." John Haynes Holmes' play, "If This Be Treason," (Macmillan, N. Y., 1935, $1.75) is also available in book form. "Can Christians Preserve Peace?" by Percy Frank Asher (Chapman and Grimes, Boston, 1935, $1) deals with political policies and current facts, but is essentially a spiritual appeal to choose between Christ and Caesar. An earlier volume, "The Power of Non-Violence" (Lippincott, Philadelphia, 1934, $2.50) by Richard B. Gregg, is a searching discussion of the implications of the theory of non-violent resistance as a method of correcting the injustices of our present society and of building a world in which spiritual force will dominate the material.

Of the recent books discussing immediate peace issues which suggest themselves as particularly appropriate for Christmas books are "Mars His Idiot," by H. M. Tomlinson (Harpers, N. Y., 1935, $2.50), which pleads for the preservation of the real values of life and their protection against war. "Peace With Honour," by A. A. Milne (Dutton, N. Y., 1936, $1), which punctures with wit and satire all the old military claims and pretences which are constantly paraded as arguments. "International Delusions," by George M. Stratton (Houghton Mifflin, Boston, 1936, $2) points to a change in men's minds as necessarily preceding a change in world institutions and proves out of history that men's minds are changed when there are strong motives for change, concluding with the statement that strong motives for the abolition of war now exist.

"Picking America's Pockets," by David L. Cohn (Harper, N. Y., 1936, $2.75), is the best and probably the only popular book on the pressing problem of America's tariff policy, relating this sup-

posedly remote intricate question not only to the daily prosperity of the average American but to the problem of world peace. "Can We Stay Out of War," by Phillips Bradley (Norton, N. Y., 1936, $2.75), gives an understanding of the importance of the problem involved in strengthening our neutrality legislation and the importance of doing it before a crisis arrives. Two books, one from a man's, one from a woman's point of view, on war itself, are "Roll On, Next War!" by John Gibbons (Dutton, N. Y., 1936, $1.75), a private's opinion of war, which is exciting reading and tellingly illustrated, and "Woman Alive," by Susan Ertz (Appleton-Century, N. Y., 1936, $2), which is the story of a woman's rebellion against war.

Three books, wholly different in their approach but all bearing on the question of the power of man's mind to dominate the world, are "Man, the Unknown," by Alexis Carrell (Harper, N. Y., 1935, $3.50), which shows the recognition by science of spiritual power; "Adventures of Ideas," by Daniel Whitehead (Macmillan, N. Y., 1933, $3.50), which is one of the most stimulating books of modern times; and "Can Prayer Be Answered," by Mary Austin (Farrar and Rinehart, N. Y., 1934, $1), which is the testimony of one individual on the efficacy of spiritual effort and includes a suggestion that the combined spiritual efforts of men be directed toward what are usually thought of as political problems, notably that of peace and war.

An excellent series of inexpensive but very attractive books has been put out during the last year by the Foreign Policy Association. They are thoroughly readable and well illustrated and would make excellent small gifts. Among the titles are: "War Tomorrow—Will We Keep Out?" "Made in U. S. A.," "Dictatorship," "Peace in Party Platforms," "Clash in the Pacific," "War Drums and Peace Plans," "America Contradicts Herself."

Surely, no one will feel that the Christmas season has been celebrated unless its message of peace has been emphasized anew.

All of the books mentioned above may be ordered from any Presbyterian Book Store listed on page 32.

World Fellowship or Chaos

By R. Worth Frank*

WORLD-FELLOWSHIP should be a paramount concern of every Christian. But, you may ask, how can there be world fellowship in such a world as we live in today? Can talk about it be anything more than mere vapouring? From almost every realistic angle world fellowship seems impracticable if not impossible.

For consider! The optimistic philosophy of automatic progress which prevailed in Europe from the time of Herbert Spencer down to the world-war, and which enjoyed a belated hangover in this country until the depression of 1929, is bankrupt. No other philosophy of social change has taken its place. The romantic faith that day by day in every way mankind is growing better and better is dead as the dodo-bird. In its stead has come the stark acknowledgment, "Now are we the sons of chaos and it doth not yet appear what we shall be!" World-fellowship will not be the inevitable gift of a beneficent evolutionary process.

Again, the modern mood is not especially hospitable to the thought of world-fellowship. We are living in a crisis-conscious civilization. This is an ordeal-minded age. The books which come to my desk bear such ominous titles as, "Humanity Uprooted," "Democracy in Crisis," "The Coming American Revolution," "The Decline of Capitalism," "The End of Our Time." Even the history of mankind by James Harvey Robinson is given the caption, "The Ordeal of Civilization."

Of course, no age of history has ever been quite static. Life by its very nature involves process, change. We have it on the authority of an eminent British divine that when Adam and Eve had been expelled from the garden of Eden and were withdrawing, Adam turned to his wife, Eve, and said, "My dear, we are living in an age of transition." But transition is too mild a term for the changes of the present.

Walter Lippman opens his significant book, "A Preface to

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Morals," with a quotation from Aristophanes, "Whirl is King, having driven out Zeus." That may be the legend which future historians will inscribe over our era. But whirl is a king who dismembers and disperses and does not integrate. Revolutions may breed fanatically intense partnerships and narrow, deep comradeships, but not sane, broad, inclusive fellowship—certainly not world-fellowship.

Berdyaev, that penetrating Russian thinker, says, "Nowhere and in no single matter is solid earth felt underfoot; we are on volcanic ground and any irruption is possible, material or spiritual. The rhythm of history is changing; it is becoming catastrophic. We are entering into the realm of the unknown and unlived, and we are entering it joylessly and without much hope." Not world-fellowship but chaos is the only outcome of the present ordeal so far as some sober heads can foresee.

In world-politics the disruptive rather than the cohesive forces have gained greater and greater ascendancy in the last generation. When I was an undergraduate democracy seemed destined to cover the globe as the waters cover the sea. Up until 1914 it was making a steady and, we believed, a beneficent conquest of the civilized world. Today, eighteen years after the world-war, democracy is waning on the face of the globe.

Probably the most arresting fact in the contemporary world is Russia. It comprises about one sixth of the earth's surface and contains almost one-tenth of the population of mankind. Its 160 million people are under the dictatorship of the Communist party which consists of a few million members. There is a terrific concentration of political and economic power in Russia despite all concessions which have been made. These dictators are thoroughgoing atheists. They have repudiated both the Sunday and the week-day religion of western Christendom, whose Sunday religion has been the worship of God and whose week-day religion has been the worship of Mammon. Admitting that we still have only distorted information about Russia, of this at least we may be sure, that the substitution of the Marxist dictatorship of the Communist party for the Holy Russia of the Czars has so far been the most significant phenomenon in recent history. Thus far it seems to have obstructed rather than facilitated world-fellowship.

In Germany and Italy another kind of dictatorship has appeared.

Whether Hitler and Mussolini are political messiahs who will lead their people into the promised land of a self-sufficient nationalism or whether Fascism and Nazism are, as George Soule asserts, "the most repulsive spasms of a dying capitalism," only the future will reveal. Certainly they have made for new frontiers of tension in an already distraught Europe. And the repercussions of these dictatorships and their consequent tensions are felt in this country by those who fear and those who hope for a similar messianic national salvation by political or economic dictatorship here.

Perhaps enough has been said from the political angle. Yet I have not mentioned the Balkans which still form "the cockpit of Europe," nor Spain with its lethal civil war, nor China, which, as a result of profound changes, is being modernized. And that means that China is moving as clearly toward secularism, agnosticism and intense nationalism as Russia, Germany and Italy. Then there is Japan, now the third world-power. With its highly efficient military machine, its mastery of western technology, and its hordes of cheap labor, it bids fair to shift the center of the struggle for power and the drama of history from the Atlantic to the Pacific in the near future, as it was formerly shifted from the Mediterranean to the Atlantic sea-border.

The fact is that politically the world is witnessing the tardy but swift growth of many nationalistic storm-centers. Dean Christian Gauss of Princeton University in *A Primer for Tomorrow*, has a chapter on "The End of Nationalism." Nationalism, he thinks, has fulfilled its cultural mission. "Henceforth," he says, "it can beget only sterile destructive conflicts and final catastrophe." Any morally sane person with an inkling of the history of the last three centuries must agree with that judgment. But I question seriously whether nationalism is at its rope's end. Rather we seem to be watching a recrudescence of it in an especially malevolent and Machiavellian form.

For nationalism and secularism have united to give us the God-state, that is, the state which seeks to be not only politically and economically self-sufficient, but ethically and spiritually self-sufficient,—the state which believes it can do no wrong because it recognizes no moral power above its own will. "The modern period," says Dean Inge, "has been marked by the successive attempts of nation-states, intoxicated by their own strength, to destroy

their neighbors." On the whole, the larger and more powerful the state, the worse it behaves, the less moral it is. "To worship such a state," writes Dean Inge, "is to worship a demon who has not even the redeeming quality of being intelligent."

Let us be fair. The nationalistic state has begotten some noteworthy and admirable by-products. It has fostered an idealistic and self-sacrificing patriotism, has evoked wide and intense loyalty, and bred heroism. But such patriotism has often been exclusive rather than inclusive in its fellowship, and in spirit it has been, on the whole, chauvinistic rather than Christian. And nationalistic ambitions and rivalries, when galvanized by an intense uncritical patriotism and whipped into a frenzy by a jingoistic press, have been a fruitful source of the most devastating wars of all times. The irony of it is that these wars have been fought by nominally Christian states. This incongruous spectacle of Western Christendom, divided into heavily armed camps, fired by mass-enthusiasms semi-religious in character, employing scientific cunning to make "red war redder still," called forth a memorable blast from Thomas Hardy, the arch-realist of the last generation. On Christmas Eve, 1926, he wrote the following poem:

> " 'Peace on earth' was said. We sing it,
> And pay a million priests to bring it.
> After two thousand years of mass,
> We've got as far as poison gas."

World-fellowship does not breathe easily in the atmosphere of poison gas or in a world laden with the fear of poison gas.

The undeniable fact is that Western civilization has, wittingly or unwittingly, generated portentous forces which at the least seriously hinder and at the most may be disruptive of all attempts at world-fellowship. This is a pessimistic strain and conclusion. But these are all facts, stark ominous facts. Are they the only facts? If they were, the outlook would be, indeed, dismal and grisly. No, there are other facts, less striking, less obtrusive perhaps, but just as undeniable. And they provide a bed-rock upon which hope can build. Let us look at these facts.

The first fact is that applied science has made of the world a neighborhood. Up until 1800 the world was expanding. Since then it has been steadily contracting. Magellan sailed from Spain,

on August 10th, 1519, with five small vessels, hoping to circumnavigate the globe. Three years and one month later one of these vessels returned to port, having accomplished that feat. To-day, we circum-aviate the world in a week. A transcontinental journey in the United States required many months of perilous travel in the days of Lewis and Clarke. The stagecoach and pony express reduced this journey to a matter of weeks, the railroad reduced it to a matter of days and the aëroplane has reduced it to a matter of hours. Time and space have been all but annihilated in the contemporary world. Only purblind men can demand isolation in such a world.

Now there are vast potentialities for evil and good in such a world. It is a fearful thing to bring the bodies of men together and to leave their souls apart. It is a disastrous thing to have to live together and yet to suspect, hate and plot against one another. The peace, happiness and growth of men, women and children are in jeopardy so long as world-neighbors remain bitter rivals or deadly enemies. On the other hand, neighbors can understand and appreciate each other better, can cooperate more easily, than those who are far apart. Whereas distance, instead of lending enchantment, oft begets suspicion, fear and nameless dread, especially where aliens are concerned, nearness constrains us to sympathy, to the sharing of life, and to comradeship. Face-to-face groups such as modern nations and races must develop a mutualism of life or perish in internecine conflict.

A second hopeful fact is that men and women are slowly developing an international mind. Just as printed books and education foster an intercentennial and intermillennial mind, so commerce, travel, the press and modern communication are fostering an intercontinental and inter-racial mind. Few minds to-day are so complacent or so insulated as to escape the impact of world-problems. Few persons are so becalmed in the backwaters of life as to fail to catch an occasional breeze blowing across international frontiers.

A third hopeful fact is to be found in the centers of genuine Christian fellowship. I am not concerned here to praise or appraise the Christian Church. If, as has been alleged, it has become identified with the interests of the ruling economic class, if it has become the custodian of a white man's religion, if it has failed

to meet the intellectual and moral issues of our day, then it is less than Christian and deserves the purging fire of criticism. Personally, I am not persuaded that these sweeping charges take account of all the facts.

But my concern is not with this problem. My concern is to note a fact, namely, that within the Christian Church there are and have been from the first century centers of Christian fellowship of a morally and spiritually unique sort. One of my colleagues has made an intensive study of the early church, of what he calls "the brotherhood of believers." This Christian brotherhood from the very start manifested a strange power, the power to transcend social lines, class barriers, race prejudices. It both transcended and transformed the divisive tensions nourished by the environing world and united individuals of the most diverse background into a genuine fellowship. Slowly but surely it permeated the decaying Roman world with its fellowship. Early Christian fellowship, in a world as chaotic and volcanic as ours, overcame powerful disruptive tendencies, wrought a kind of unity out of chaos, laid the basis of Medieval civilization, and founded the most long-lived institution in our Western world, outside the family, namely, the Christian Church. A recovery of that power of fellowship is the deepest need of our world to-day. But it must be a recovery at a higher and more inclusive level than the world has yet known.

For the alternatives which confront the world-neighborhood to-day are either an inclusive fellowship or chaos. We must either transcend and transform these centrifugal, disruptive forces by the power of spiritual fellowship, or they bid fair to destroy precious, hard-won cultural values, to barbarize civilization and to waste countless lives in futile conflict. Only genuine Christian fellowship can put unity into the world community.

Can the Church achieve this world task? That depends upon the spirit and attitudes of the members of the churches. Here is the supreme challenge to the Christians of this generation. Can we permeate this divided and distracted world-neighborhood with the transcending and transforming power of loving good-will and Christian fellowship? This is the great missionary challenge of the twentieth century, a missionary challenge which must enlist our persons as well as our purses, which summons us to take Christ seriously and to extend His kingdom by incarnating His spirit.

The Mission of the Church and Minister to Society

By John Ellery Tuttle*

IF JESUS CHRIST is the Great Head of the Church, bearings must be taken from Him in any consideration of the relation of the Christian Church and its ministers to modern social problems. Thus the course of our thought will be charted in the light of His spirit and the conclusion reached be under His guidance. The mind in us must be that which was in Christ Jesus; otherwise, we venture forth on a task beset with infinite danger of the wreckage of our hopes. Fundamentally, the social problem, now as always, is to give men life abundantly. Therefore, we turn to Him who is the Way, the Truth, the Life, to inquire concerning His attitude toward the social task.

Jesus never spoke of social service as such. The terms we use, the special problems before us were all unknown to Him and the people of His time. He founded no social organization, gave no directions for future social undertakings, no statement to indicate that He recognized the social task, as such, or the future relation of His Church to it. Yet, He was surrounded by social problems which met Him at every turn, snared His feet and, finally, nailed Him to a cross. Vice and virtue, poverty and wealth, ignorance and intelligence, inequality, injustice, racial prejudice, religious strife, Greek and Roman ideals of State which enslaved and forgot the common man, these were His atmosphere. Never more clamorous social problems than those of His day. He did not speak of them nor legislate concerning them: not because He did not recognize or feel them, but for the same reason that He did not definitely speak of political and many moral issues which affected Him profoundly. He came not to lop branches from the tree of evil but to lay His axe at its root. His method was to deal with fundamentals. He came to give life; yet, the most

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cursory reading of the gospels makes clear His attitude toward what we call social service.

The Social Message of Jesus

The earliest record of the beginning of His preaching places it in the setting of social service. It was evening in Galilee, night in the hearts of the people; but they saw the star of hope rise as He healed their sick and cast out demons. He cared for all of them,—their sorrows, troubles, varied ills. In the synagogue of His boyhood home, He gave the keynote of His ministry; that it was to be to the poor, the broken-hearted, the captives, the blind, the bruised. He taught a teacher that next to loving God and as an inseparable part of that love, he must love his neighbor as himself and with the same kind of love he gave to God. He told the messengers of the imprisoned Baptist, prisoned both in a dungeon and in doubt, to give him as proofs of His Messiahship what they saw Him doing for the poor, the suffering, the forgotten, the sorrowing. Again and again, we read, that, seeing the multitudes, He was moved with compassion toward them—not with pity—but the surging out to them of all there was in Him, to shepherd them who seemed to Him as sheep without a shepherd. As the Sermon on the Mount is, from first to last, the utterance of a more than human concern for the social state of people so, at the end, in the "Great Commission" His last word is that His disciples shall teach all men to "observe" all He has taught; that is, to live it; to reproduce and perpetuate Him both in their relations to God and to men. Though He uses not our terms, though He lived in a far age and land, neither ours nor the leaders of social movements in any place or time have, at their best, ever reached the standard and spirit of social service revealed in the mind and words of Jesus touching the relations of a man to his neighbor. Little wonder, then, that St. Paul, interpreting and applying the mind of Jesus to the social duties of the Christians of his time, made Love the chief of his trinity of Christian graces.

The inevitable deduction is that the Church and Minister of Jesus Christ have a distinct responsibility for, and mission to, society. Ours is the glorious task not only to proclaim the truth as He spoke it and as He was the truth, but to make it effective among men in all their relations to each other. His compassion for the

people must be real in us, whatever it may cost us; our conception of the mission of the Church and the Ministry to modern society must be formed by the study of the mind of Christ. We will then learn that it is to teach men to *observe* His mind in their relations with each other; that conversion must be not to a creed but to a life. As silver is coined and passes from hand to hand, supplying necessities of life, even so we, refined by the fires of God, bearing the impress of the Christ, are to meet the needs of men, giving them bread where husks are, for rags the clean garments of righteousness. No man should be so little *of* the world as the Christian; no one should be so much *in* the world as he. The nearer one is to Christ, the nearer he is to all men. The Church must have this more adequate and truer conception of evangelism,—that it is not an effort to prepare men for a future heaven or to escape a future hell, but to save people from the hell in which they now are; to build the New Jerusalem in the cities of this present world. The Gospel is written in the present tense. Still is this the changeless program of His Church unless it would misinterpret the mind of its Lord,—to reproduce Jesus Christ in the thinking and living of men.

The Need—Social Conviction

In what ways we of the Church should perform our inescapable social task,—inescapable because we are Christ's—is a profoundly serious, often perplexing matter. Methods are always important because they are the vehicles of motive, the expression of understanding and spirit. Right methods of social service can be discovered only through continuous experimentation in the laboratory of service. To this there cannot be given too much, there is vast danger there may be too little given, of study, thought, prayer, in the spirit of a great unselfishness which will not reject or cling to a method because it is old nor condemn or adopt it because it is new; but will seek, at whatever cost to ourselves, the shortest, surest way to cure permanently the ills of men. Much thought as we should give methods, organization, laws or whatever means promise to make the expression of our love for men effective, two things appear to me, at the moment, more important than all these.

First:—The need of convincing the Church at large that its business is to make men brothers one to another; not in name but

in fact; not theologically but spiritually; that it must give fir trees for thorns, myrtle trees for briers; that acceptance of Christ as one's Saviour means the acceptance of His saviourhood for others; that one is a Christian not because his name is written on the church roll but because the Name that is above every name is written on him. The Church must somehow make men see that they cannot follow Christ to the temple and desert Him in the market place.

Second:—The need of a spiritual awakening. Our social consciousness is quite other than that of Christ. We know all the facts about the injustices and corruptions, social, industrial, political, which are enslaving and breaking men; but they do not enrage us, with His rage, to scourge these things from their places of evil power. I do not mean that the Church, necessarily, as an organization, should throw down the gage of battle and lead the charge; rather, that the Church should have its eyes opened more clearly to actual social conditions, its consciousness of its direct responsibility for them profoundly intensified, its will steeled to action against them. I know of no way by which our understanding can be so enlarged, our conscience so stirred, our will so aroused except by a pentecostal stirring of the soul of the Church by the Spirit of God. In this alone is vision, wisdom, courage, love. We need to learn to pray with Kagawa, with his passion of surrender, "O God, make me like Christ!" It is a true word of the author of "Ecce Homo,"—"The door of heaven can be opened only from within."

If ever society is made good, just, happy, it will be just in proportion as the door into this heaven on earth is opened by those on the heaven side. If the injustices, inequalities, sins now outraging our sense of justice and righteousness are ever removed, it will be because those who have found heaven cannot permit their neighbor to stay outside. "Sweet Heaven sends no miracle to ease this hell" of social evils other than the miracle no man questions of those who, possessed by Christ, are inspired and made strong by Him to go with Him the whole length of Saviourhood for others. To give society such people is the work of the Church—a task always well wrought when the Spirit of God possesses the spirit of His Church.

Concerning Insight

By John A. Mackay*

I HAVE been struck for some time with the great stress Paul places upon insight. His emphasis in this regard comes out very clearly in some of Moffatt's renderings. "God," he says, "has granted us complete *insight and understanding* of the open secret of his will" (Eph. 1: 9); and in another place, "It is my prayer that your love may be more and more rich in knowledge and all *manner of insight*, enabling you to have a sense of what is vital" (Phil. 1: 9). Insight is needed into the gracious purpose of God in history; it is equally needed in every-day life if love is to do its perfect work.

The importance of a clear understanding of what God has revealed and into situations where he is at work is quite fundamental in the New Testament. It was the fresh light, you remember, which streamed into the minds of two travelers to Emmaus, from the lips of the risen Christ, that set their hearts aglow. Christians in this generation will not experience the burning heart so necessary for achievement until they possess the enlightened mind so necessary for understanding and direction. The Christ must again break into our gloom and disillusionment and "open up to us the Scriptures" and help us to see all current events and problems in the light of everlasting truth, setting over against the flicker of our all too human thought the luminous majesty of a divine ought.

In the meantime, we must begin to share with one another such limited insights as we have, such discernment of things as God has given to each one of us. May the very limitations of what I am now going to say stir all of you who listen to me to correct and supplement my insights by your own.

Insight Into the Time in Which We Live

"How is it that you cannot decipher the meaning of this era?" said Jesus to his contemporaries (Luke 12: 56). What is the outstanding significant fact about the world of to-day? It is that a

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new and tremendous demonic power has emerged which in the most militant and ruthless way takes issue with Christianity, all that it stands for, and all that it attempts. That thing confronts us under the difficult, ill-sounding, ill-omened name, "The Totalitarian State." This new form of state assumes the functions and prerogatives of deity. It aspires to conscript men, body, soul, and spirit. As such it presumes to be a church as well as a state, with its Messiah, its holy book, its theology, its liturgy, and its crusading missionary zeal. The totalitarian state affects both the source and the goal of Christian missionary endeavor. The source of the Christian mission is affected in Germany, for example, whose government severely limits the support of missionary activity abroad. The goal of the Christian mission is affected in a country like Japan, whose government has begun to impose Shinto rites, in the name of a national super-religion, upon the students and faculties of mission schools in Chosen.

How shall we interpret the emergence of this new rival of Christianity, this contemporary revolt of collective man, this incarnation of the Man-God in our time?

1. *Christendom's betrayal of Christ must bear a large share of responsibility for the emergence of this politico-religious monster.* Unchristian economic policies, unchristian religious policies, unchristian international policies, have made possible the birth of totalitarianism, whether in its Bolshevist or National Socialist forms. This apocalyptic two-headed dragon which to-day pursues "the woman and her child," the church and the Christ, is God's scourge to disrupt and punish Christendom for her sins. If only Christian people and Christian nations "had known in time the things that belonged to their peace!" Now, alas, the crack of the judgment whip invades the silence and drugged forgetfulness of Christian sanctuaries.

2. *Totalitarianism seeks a new basis for that which only Christianity can provide.* What Communism and Fascism are both striving after is community. A true sense of the bankruptcy of the old individualism set them both on the quest of a new collectivism. Their aim is right, but the methods they employ are wrong and the basis of collective living which they offer is wholly inadequate. As to their methods, the idea inherent in Communism, for example, that out of the propagation of universal hate will be born universal

love, is the "lie in the soul." Many who admire Karl Marx would share the sentiment of Techow, "If Marx had as much heart as intelligence, if he had as much love as hate, I would go through fire for him." But Marx did not, like Christ, love men but only an abstraction called a class; otherwise his particular method would never have occurred to him as possible.

As regards the Communist and the Nazi solutions of true community, both achieve their goal by annihilating the individual soul and by disrupting the solidarity of mankind. In the one case an enforced community, and in the other an exclusive community, destroys the reality of true communion among men. And where men are not related in a free confiding universal fellowship, no permanent solution has been given to the problem of human togetherness.

Christianity, when loyal to God, possesses the only true basis of community and the only creative method of achieving it. True community is the community of men in God. Sonship with God in Jesus Christ, up and down life's perpendicular; brotherhood between men across all the frontiers of life's horizontal—that is true community, the only pure and permanent community, the community which it is the function of Christian missions, as a ministry of reconciliation, to bring about. Such community can only be achieved by the method of love.

3. *The totalitarian state is a transitional form of community which is ultimately doomed.* Its only achievement on a world scale would be the creation of a number of individual units, each of which would maintain due distance from every other, gyrating rhythmically on its own axis without invading the orbit of its neighbors. But such a form of "star-friendship" would be impossible as a permanent political reality, for no self-centered state any more than a self-centered individual, is a possibility in a God-centered world. The cold, cyclic motion of star friends must give place to the warm, understanding fellowship of road companions on the highway of God, the everlasting King. Otherwise, as the dimensions and needs of each totalitarian unit increase and its orbit of movement grows larger, there will be a series of celestial clashes. The powers of heaven shall be shaken and the earth strewn with the wreckage of their doom.

The Christian missionary movement which must suffer more and

more from both the internal and external policies of totalitarian states will one day stand beside their abysmal sepulchers, where the dirge will be heard, "Babylon the great is fallen, is fallen." For what is Babylon but the symbol of the works of man, of complete homocentricity, a colossal attempt on man's part to break loose from the spiritual yoke of God, whose Kingdom alone is an everlasting kingdom?

"The kingdoms of the world go by
In purple and in gold,
They rise, they flourish and they die,
And all their tale is told.
One Kingdom only is divine,
One banner triumphs still,
Its King a servant, and its sign
A gibbet on a hill."

Insight Into Our Resources

Insight is also needed into the spiritual resources that are available for us.

1. *Our chief resource is God himself.* But God can be counted on only when, with absolute abandon, we allow him to use us for his purposes, not when we try to use him for our purposes. At the heart of our Christian faith is no mere God-idea, but the living God himself, the God and Father of our Lord Jesus Christ. He and his infinite resources become ours in the measure in which we become his. If only we could experience in this our day what it means "to become to the eternal Goodness what his own hand is to man!" Obedience is the secret of spiritual power. God reveals himself only to his servants, never to his patrons. Lives grounded in God are irresistible. Never are we straightened in him, but only, as Paul put it, "in our own bowels." "Oh men," said Jesus, "how little you trust him." And Paul: "Do you not understand that Christ is within you, otherwise you must be failures?"

There is a place where God is found to which we must repair with greater frequency. He dwells in memory and in history, in the memory of individuals and in the history of the Christian church. Amid the shadows and uncertainties of the present, let us remember God. It is surely not without significance that for multitudes of men and women interest in history and biography tends

now to take the place of interest in fiction. We need the inspiration of past memories for the execution of present tasks. We need the wisdom of yesterday to guide us towards to-morrow. The best tonic for depression is to remember God. When the sacred bard, exiled near the headwaters of the Jordan, heard tempting voices say to him, "Where is thy God now gone," he remembered God and his heart broke into a pæan. "In the night his song shall be with me. . . . Why art thou cast down, O my soul? and why art thou disquieted within me? Hope thou in God; for I shall yet praise him, who is the health of my countenance, and my God" (Ps. 42: 8, 11). Thus,

"Old joy will lend what newer grief must borrow.
Tell them ye grieve, for your hearts know to-day,
Tell them ye smile, for your eyes know to-morrow."

Very specially should God be remembered in these days in connection with what Paul called the "mystery," the "open secret of God," his everlasting purpose to create a world fellowship in Christ. The "Body of Christ," the divine community, is the true meaning and goal of history. The true unit in Christianity is not the isolated individual with his religious experience, his culture and character, but the Christian community, wherever that community is found. When that community becomes a worthy expression of the inmost meaning of Christian community, then shall there be provided for our generation a stronger principle around which to organize life and culture than anything that is offered by Communism or Fascism. It is to the cause represented by this community that the loyalty of Christians everywhere must be summoned. Two corollaries follow: Romantic Christian individualists can never represent the Christian ideal. We must call upon all such to make an absolute commitment to the cause represented by a community of people who, like them, love the same Lord. Second, wherever along the missionary front it becomes impossible for a missionary institution to open up the inmost nature of true community, that is, of the City of God, then that institution has outlived its usefulness.

2. *Our second resource is a new generation that wants to know the truth and is eager to serve a cause.* Evidence confronts us everywhere that the youth of our time are longing for a commit-

ment. Their predecessors of the post-war generation strove with might and main to win that sort of negative freedom which consists in cutting loose from every trammel. This generation of youth yearns for positive freedom. Positive freedom is to be free in and for something—freedom that expresses itself in the thrill of liberation that comes to the human heart when life has been given with utter abandon to a great cause.

In the realm of religion young men and women desire authority and are interested only in those people who can say that they have found something to live for and to die for. Not long ago a Mexican youth approached a missionary and said to him, "Can you put me in touch with some other young men who are interested in Christianity?" "But," he added, "I don't want to meet any who are merely questing as I am myself. I want to meet young men who can say that they have found in Christianity what gives them absolute satisfaction." It all resolves itself to this: Youth demand a faith which shall give them the thrill of liberation. The generation that is crowding the highways of the world must be led to find spiritual freedom in the service of God or it will find it in the service of the devil.

3. *We have as our third resource, significant new movements in life and thought.* I have in mind particularly at this moment the Oxford Group Movement. Here is a lay witness to the transforming power of the gospel which the Christian church will neglect at its peril. "The real problem is not to think the world but to change it," said Marx. "Man is a being who must be surpassed," said Nietzsche. The heart of Communism and of Fascism is the determination to change life in the most radical, revolutionary way. Spiritual change is the keynote of Christianity. "Behold, I make all things new," said the Living One who was dead. The Oxford Group Movement is recovering among the new pagans of our time and the routinized members of our churches the reality of life-changing. The church must capture the spirit of this movement. It must incorporate it into its own substance and activity; it must reproduce it around the world. It can neglect or antagonize it only at its peril.

Another movement which constitutes one of our spiritual resources at the present time is what might be described as a new supernaturalism in religious thought. Over against the chaos and

the welter and the relativity of things human, confronting like a rock the claims of the new totalitarian state, is the affirmation of the transcendence of the living God. God is God, man is man. It is in the general direction indicated by this theological movement, which throws into bold relief many forgotten verities of the Holy Scriptures and Christianity, that the modern missionary movement will find adequate principles for its guidance and support. . . .

Whither is the Christian movement bound? We are not headed, I dare affirm, for the sunset. The clouds and thick darkness around us do not lie on the western slopes of the mountain. The next glimpse of sunshine to break through will not be the gorgeous rays of setting sun. Rather when the sun next appears, it will be signaling us to advance afresh up the eastern slopes. The most significant days of the missionary movement of Christianity lie still before us. It is true that on many spots of the long mountain flank up which the missionary forces are moving, clouds and thick darkness dwell. There the sun is eclipsed for a season, and we know not how long that season may be. Our time is a time between the times, a time of formlessness, between the civilization of an age that is dying and one that is still unborn. But it is nevertheless God's time. "My times are in thy hand," said the Hebrew psalmist. Let us say that too, and act as if we believe it.

Such is the world situation to-day that the Christian missionary movement was never more relevant than it is now. God give us guidance and strength to live more worthily of his purpose in Jesus Christ for mankind, and equip us better for the tremendous time that he has made our time. Whether in our lifetime we shall scale the summit and scan the beyond from a sunlit vantage ground or not, in this confidence let us labor on. "He shall have dominion from sea to sea. His kingdom is an everlasting kingdom. Of his government there shall be no end." The meaning of history is Jesus Christ and the history of our time and of all time shall end in him. To whom, with the Father and the Eternal Spirit, be glory and majesty, dominion and power, world without end.

Current Films

The estimates of films here reproduced are offered in response to the action of General Assembly, 1932, requesting such a previewing service to be made available from the Department of Social Education. This selection includes recommended films only and represents approximately one-fourth of those covered by the National Film Estimate Service from which they are obtained. The estimates are for three groups: A, intelligent adults; Y, youth (16-20 years); C, children (under 15 years).

Dodsworth (Huston, Chatterton, Lukas, Astor) (UA) Fine screen version of fine play showing effect of changed environment, from Midwest to Europe, on mature, long-devoted married couple. Trenchant, appealing realism, notably written, acted and directed. Intelligent "triangle" drama.
For A: **Excellent** For Y: Entirely too mature For C: Entirely too mature

Old Hutch (Wallace Beery) (MGM) Agreeable rural realism, with Beery good as shiftless, lazy ne'er-do-well with many children, who fishes while his worn-out wife works. Finds fortune in stolen bills, tangles with the thieves, but flounders through to win without much work after all.
For A: Rather good For Y: **Very good** For C: **Very good**

Valiant is the Word for Carrie (Gladys George, Jackie Moran) (Para.) Mature, intelligent charcter comedy showing regeneration of prostitute by devoted love for two hapless waifs. Shift of interest and cast in second half mars drama but appeal holds. Difficult theme delicately and strongly done.
For A: **Very good** For Y: Unsuitable For C: No

Devil Is a Sissy (Bartholomew, Rooney, Cooper) (MGM) Very human study of underprivileged boys in city slums, their start in petty crime and gradual regeneration. Notable cast, finely knit story, outstanding work by boys and judge. Grim and thought-provoking, humorous and appealing.
For A: **Very good** For Y: **Very good** For C: Doubtful

Cloistered (made in French convent, dialog and song in French, but good English narrative accompanies as needed). Rarely impressive, revealing picture of activity and meaning of life in cloistered convent. Rich in beauty, symbolism and moving ritual, expertly and reverently done. Outstanding.
For A: **Excellent** For Y: Mature For C: Little interest

Dimples (Shirley Temple, Frank Morgan) (Fox) Street-waif of 1850 has a pitiful old crook for grandfather, whose endless pilferings, despite her wistful objections, become merely painful. Plot falsities, depressing background, excess of song and dance stunts are wasting a prize little actress.
For A: Disappointing. Only fairly good For Y: Disappointing. Only fair good
For C: Disappointing. Only fairly good

Gay Desperado (Nino Martini, Leo Carrillo) (UA) Delightful mixture of farce, romance, satire, travesty and slapstick. Breezy action, picturesque dialog, notable singing. Mexican bandits emulate American movie gang methods, but soon learn better. Martini and Carrillo notably fine.
For A: Very good For Y: Very good For C: Unless too exciting

Between Two Hearts (Luise Ulrich) (German with English titles) Well told and acted little romance about intelligent hero's struggle over his deep love for a girl he wrongly supposes to be his daughter. Human, humorous, and cinematic values are enhanced by much action without dialog.
For A: Good of kind For Y: Little or no interest For C: Little or no interest

Pigskin Parade (Patsy Kelly, Jack Haley) (Fox) Hilarious musical farce, crazy situations arising when backwoods college trains for football against Yale and wins in blinding blizzard. Some dubious ethics and lapses in taste so wildly farcical as to be harmless. Much genuinely funny.
For A: Probably quite amusing For Y: Probably quite amusing
For C: Probably quite amusing

A Woman Rebels (K. Hepburn, H. Marshall) (RKO) Finely done Victorian drama with authentic background, atmosphere and quiet charm of the era. Motherless heroine's youthful romance and betrayal, her fortitude in raising child, finding true romance and mature happiness told with delicacy and restraint.
For A: **Excellent** For Y: Probably too mature For C: No

Reference Materials

* Contains good Reference List.
† Orders for items preceded by this mark and requests for information should be sent to the Department of Social Education and Action, Witherspoon Building, Philadelphia.
Order other materials from the Book Stores listed below, except where otherwise indicated.

"Social Progress"—This magazine should be in the hands of all church leaders. Subscription price 25 cents a year, 5 copies sent to one address, $1.00 a year.

The Alcohol Problem

*Children and the Alcohol Problem—12 page pamphlet, single copy free.
*The Junior and the Problem of Temperance—Junior Study Unit. Teacher's Edition 20 cents; Pupil's Edition 15 cents.
*A Presbyterian Program of Temperance Education—A guide to pastors and leaders. Free.
The Value of Temperance—2 cents each, 50 cents a hundred.
Christian Education and the Alcohol Problem—10 cents.
Liquor Control—10 cents.
*Alcohol and the Liquor Problem—A worship and discussion program. 10 cents. Worship services printed separately, $1.00 a hundred.
Have This Mind in You—A worship service. 12 or more copies, 1 cent each.
The Alcohol Problem—A Bibliography—free.

Peace

Beyond Remembrance—A worship service. 2 cents each, 12 or more copies, 1 cent each. (New)
"WAR TOMORROW: Will We Keep Out?"—A Study Unit for Young People and Adults. Leader's Kit, including a copy of the text, 50 cents. Additional copies of the text for members of the group, 25 cents each.
The Will to Peace—A worship service. 12 or more copies, 1 cent each.
*Beyond War—A worship and study program, 10 cents.
Services of Worship for World Understanding and Peace—15 cents.
*Program Suggestions for World Peace—10 cents.
†The Churches and World Peace—Walter W. Van Kirk. Free.

Community Materials

The materials for the special emphasis, "Christ in the Life of the Community," are now ready. They may be ordered from The Presbyterian Board of Christian Education, 129 Witherspoon Building, Philadelphia.

Book Stores

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